

CAPVT XVII

The Relative Pronoun

GRAMMATICA

THE RELATIVE PRONOUN

The **RELATIVE PRONOUN** *quī, quae, quod*, as common in Latin as its English equivalent *who/which/that*, ordinarily introduces a subordinate clause and refers back to some noun or pronoun known as its **ANTECEDENT**; the **RELATIVE CLAUSE** itself has an adjectival function, providing descriptive information about the antecedent (e.g., "the man who was from Italy" = "the Italian man").

The forms of the relative pronoun are so diverse that the only practical procedure is to memorize them. However, the genitive and dative endings *cuius* and *cui* resemble *huius/huic* and *illius/illi*, and it is easy to identify the case, the number, and often the gender of most of the remaining forms, based on their similarity to various first, second, and third declension endings.

Quī, Quae, Quod, who, which, that

Singular

M.	F.	N.	Plural		
<i>quī</i>	<i>quae</i>	<i>quod</i>	M.	F.	N.
<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>quem</i>	<i>quam</i>	<i>quod</i>	<i>quībus</i>	<i>quībus</i>	<i>quībus</i>
<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
			<i>quībus</i>	<i>quībus</i>	<i>quībus</i>

For the pronunciation of the *ui* in *cuius* (as if spelled *cui-yus*) and in *cui*, cf. *huius* and *huic* (Capvt IX) and see the *Intrōductiō*, p. xxxvii (listen to the CDs too, if you have them).

Usage and Agreement

Since the relative pronoun (from *referō, referre, rettulī, relātum*) refers to and is essentially equivalent to its antecedent (from *antecēdere, to go before*, since the

antecedent usually appears in a preceding clause), the two words naturally agree in number and gender; the case of the relative, however, like that of any noun or pronoun, is determined by its use within its own clause. The logic of this can be demonstrated by analyzing and translating the following sentence:

The woman whom you are praising is wise.

1. The main clause of the sentence reads: *The woman . . . is wise. Fēmina . . . est sapiēns.*
 2. *Whom* introduces a subordinate, relative clause modifying *woman*.
 3. *Woman (fēmina)* stands before the relative *whom* and is its antecedent.
 4. *Whom* has a double loyalty: (1) to its antecedent, *fēmina*, and (2) to the subordinate clause in which it stands.
- a. Since the antecedent, *fēmina*, is feminine and singular, *whom* in Latin will have to be feminine and singular.
 - b. Since in the subordinate clause *whom* is the direct object of *(you) are praising (laudās)*, it must be in the accusative case in Latin.
 - c. Therefore, the Latin form must be *feminine* and *singular* and *accusative*: *quam*.

The complete sentence in Latin appears thus:

Fēmina quam laudās est sapiēns.

Again, succinctly, the rule is this: the *gender* and *number* of a relative are determined by its *antecedent*; its *case* is determined by its *use* in its own clause. Identify the gender, number, case, use, and antecedent of the relatives in the following sentences:

1. *Diligō puellam quae ex Italiā vēnit. I admire the girl who came from Italy.*
2. *Homō dē quō dicēbās est amicus cārus. The man about whom you were speaking is a dear friend.*
3. *Puella cui librum dat est fortūnāta. The girl to whom he is giving the book is fortunate.*
4. *Puer cuius patrem iuvābāmus est fortis. The boy whose father we used to help is brave.*
5. *Vitam meam committam eis virīs quōrum virtūtēs laudābās. I shall entrust my life to those men whose virtues you were praising.*
6. *Timeō idem periculum quod timētis. I fear the same danger which you fear.*

In translating, be sure not to shift words from the relative clause into the main clause or vice versa; e.g., in the third sentence above, *puella* should not be mistaken as the subject of *dat*. Note that a relative clause is a self-contained unit, usually beginning with the relative pronoun and ending with the first verb you en-

counter (cui . . . dat in the third sample sentence); in complex sentences, like S.A. 3 below, you may find it helpful first to identify and actually even bracket the relative clause(s):

Multi cīvēs aut ea perīcula [quae imminent] nōn vident aut ea [quae vident] negligunt.

As you read and translate such a sentence, translate the relative clause as soon as you have translated the relative pronoun's antecedent (which very often, as here, precedes the relative pronoun immediately).

VOCĀBVLA

This list includes several common verbs: note the conjugation of each and remember the rule for -iō verbs, i.e., that you'll find the characteristic -i- in every single form of the three present system active indicative tenses. Coepī is an example of a **DEFECTIVE VERB**, i.e., a verb many or most of whose conjugational forms were rarely employed. Aut . . . aut will remind you of et . . . et: both are examples of **CORRELATIVE CONJUNCTIONS**. Practice recently introduced grammar with some of the new words; e.g., decline *libellus levis* and write out a synopsis of *dēsiderō* or *dēleō*, checking your work with the paradigms in the *Summārium Fōrmārum*, p. 495-505.

libellus, libelli, m., *little book* (libel, libelous; diminutive of *liber*)

quī, quae, quod, rel. pron., *who, which, what, that* (qui vive, quorum)

caecus, caeca, caecum, *blind* (caecum, caecal, caecilian)

lévis, léve, *light; easy; slight, trivial* (levity, lever, levy, levee, Levant, leaven, leger-demain, alleviate, elevate, relevant, irrelevant, relieve)

aut, conj., *or*; aut . . . aut, *either . . . or*

cito, adv., *quickly* (excite, incite, recite; cf. recitō, below)

quóque, adv., *also, too*

admittō, admittere, admīsī, admissum, *to admit, receive, let in* (admission, admissible, inadmissible, admittedly)

coepī, coepisse, coeptum, *began*, defective verb used in the perf. system only; the pres. system is supplied by incipiō (below).

cúpiō, cúpere, cupīvi, cupitum, *to desire, wish, long for* (Cupid, cupidity, concupiscence, covet, covetous, Kewpie doll; cf. cupiditās)

dēleō, dēlēre, dēlēvi, dēlētum, *to destroy, wipe out, erase* (delete, indelible)

dēsiderō, dēsiderāre, dēsiderāvī, dēsiderātum, *to desire, long for, miss* (desiderate, desideratum, desiderative, desire, desirous)

incipiō, incipere, incēpi, incēptum, *to begin* (incipient, inception; cf. capiō)

nāvigō, nāvigāre, nāvigāvi, nāvigātum, *to sail, navigate* (navigation, navigable; cf. *nauta*)

néglegō, néglegere, neglēxi, neglēctum, *to neglect, disregard* (negligent, neglige, negligible)

recitō, recitāre, recitāvi, recitātum, *to read aloud, recite* (recital, recitation, recitative)

LĒCTIŌ ET TRĀNSLĀTIŌ

Reading and translating sentences that contain relative clauses (like the one you just this moment read: "that contain relative clauses") need not be difficult. Bracketing the clause as suggested in the preceding discussion of S.A. 3 below can help you avoid jumbling words from the subordinate clause into the main clause; practice with a few sentences in the Self-Tutorial Exercises. Watch out for look-alike *qu-* words like the adverb *quam* in Ex. 5 (which cannot be a relative pronoun because it has no antecedent), and the conjunction *quod*, *because*: when *quod* immediately follows a neuter singular word, it is nearly always the relative pronoun; when there is no apparent antecedent, it is more likely the conjunction. And, beware: as you'll see in the Martial epigram below, the antecedent does not always *antecede!*

EXERCITATIONĒS

1. Potēns quoque est vīs artium, quae nōs semper alunt.
2. Miserōs hominēs, autem, sēcum iungere coeperant.
3. Nam illā aetāte pars populi in Italiā iūra cīvium numquam tenuit.
4. Incipimus vērītatem intellegere, quae mentēs nostrās semper regere dēbet et sine quā valēre nōn possumus.
5. Quam difficile est bona aut dulcia ex bellō trahere!
6. Centum ex virīs mortem diū timēbant et nihil clēmētiaē expectābant.
7. Puer mātrem timēbat, quae eum saepe neglegēbat.
8. Inter omnia perīcula fēmina fortis sē cum sapientiā gessit.
9. Itaque celer rūmor mōrtis ācris per ingentēs urbēs cucurrit.
10. Quoniam memoria factōrum nostrōrum dulcis est, beāti nunc sumus et se-nectūtem facilem agēmus.
11. Multi auditōrēs saturās ācrēs timēbant quās poēta recitābat.
12. They feared the powerful men whose city they were ruling by force.
13. We began to help those three pleasant women to whom we had given our friendship.
14. We fear that book with which he is beginning to destroy our liberty.

SENTENTIAE ANTĪQVAE

1. Salvē, bone amīce, cui filium meum heri commīsī. (Terence.)
2. Dionŷsius, dē quō ante dixī, ā Graeciā ad Siciliam per tempestātem brevem sed potentem nāvigābat. (Cicero.—Sicilia, -ae, f., *Sicily*.)
3. Multī civēs aut ea perīcula quae imminent nōn vident aut ea quae vident neglegunt. (Cicero.—*imminēre*, to *impend*, *threaten*; “imminence,” “imminent.”)
4. Bis dat quī cito dat. (Publilius Syrus.—*bis*, adv., *twice*; “biped,” “bipolar.”)
5. Quī coepit, dīmidium factī habet. Incipe! (Horace.—*dīmidium*, -ī, n., *half*; “dimidiate.”)
6. Levis est fortūna: id cito reposcit quod dedit. (Publilius Syrus.—*repscō*, -ere, to *demand back*.)
7. Fortūna eum stultum facit quem nimium amat. (Publilius Syrus.)
8. Nōn solum fortūna ipsa est caeca sed etiam eōs caecōs facit quōs semper adiuvat. (Cicero.)
9. Bis vincit quī sē vincit in victōriā. (*Publilius Syrus.)
10. Simulātiō dēlet vērītātem, sine quā nōmen amīcitiae valēre nōn potest. (Cicero.—*simulātiō*, -ōnis, f., *pretense*, *insincerity*; “simulate,” “simulation.”)
11. Virtūtem enim illius virī amāvī, quae cum corpore nōn perit. (Cicero.—*pereō*, -īre, -īi, -itum, to *perish*; “perish,” “perishable.”)
12. Turbam vitā. Cum his vīve quī tē meliōrem facere possunt; illōs admitte quōs tū potes facere meliōrēs. (Seneca.—*melior*, *better*; “meliorate,” “ameliorate.”)

On the Pleasures of Love in Old Age

Estne amor in senectūte? Voluptās enim minor est, sed minor quoque est cupiditās. Nihil autem est cūra nōbīs, sī nōn cupimus, et nōn caret is quī nōn dēsiderat. Adulēscentēs nimis dēsiderant; senēs amoris saepe habent et multum sapientiae. Cōgitō, igitur, hoc tempus vitae esse iucundum.

Cicero *Sen.* 14.47–48: For Cicero’s *Dē Senectūte*, see the notes to the two passages in *Capvt XV.*—*minor*: *less*; “minority,” “minus.”—*carēre*, to *lack*, *want*; “caret.”—*is* quī: a rel. pron. is often immediately preceded by a form of *is*, *ea*, *id* as antecedent; another common example is *id quod*, *that which*.

QVAESTIŌNĒS: What reason does Cicero offer for his view that the lessening of romantic passion that can accompany old age need not be a source of concern? Comment on the word order of the second sentence and how it neatly suits the nature of the argument.

It’s All in the Delivery

Quem recitās meus est, ō Fidentīne, libellus;
sed male cum recitās, incipit esse tuus!



A Reading from Homer, Sir Lawrence Alma-Tadema, 1885
Philadelphia Museum of Art: The George W. Elkins Collection

*Martial *Epig.* 1.38: In ancient Rome, poetry was performance and was meant first and foremost for a listening audience; proper delivery (*actiō*) and recitation (*recitātiō*) were skills taught in school, and *recitātiōnēs* were a favorite entertainment among educated Romans. Poets recited their own poetry, and sometimes their work was recited by others—not always to good effect, however. Juvenal complains about the city's *turba poētārum*, as we read in the previous chapter, and Martial here expresses his displeasure with Fidentinus, who has been reciting some of his epigrams, and *nōn bene!* Meter: elegiac couplet.—*libellus*: the delayed antecedent of *quem*; in prose the order might be *libellus quem recitās est meus*.—*male*, adv. of *malus*.—*cum*, conj., *when*.

QVAESTIŌNĒS: What does this epigram tell us about the consequences of poorly reciting a text?—what are some specific ways in which delivery can affect meaning? Comment specifically on the effect of positioning *meus* before the subject to which it refers in line 1 and then delaying *tuus* to the the poem's end.

SCRĪPTA IN PARIETIBVS

Omnēs lūserō: sum Max(imus)!



CIL 4.9008: Inscribed on a column in a Pompeian house (Reg. VII, Ins. 6). The context is not entirely certain, but quite possibly Maximus was an actor in mimes, a popular form of Roman comedy characterized by satiric, lively, and often obscene dance and miming routines in which a single actor, using a variety of masks, played all the roles. Certainly the writer here had a sense of humor, as his "self-portrait" in the role of a soldier incorporates the S- of *sum* into the nose-piece of his helmet and the -SERO of *lūserō* into its crest.—*omnēs*: i.e., parts or characters in a performance?—*lūdō*, *lūdere*, *lūsī*, *lūsum*, *to play, sport; play the role of, mime*; "ludicrous, delude, illusion."

ETYMOLOGIA

The Lat. rel. pron. was the parent of the following Romance forms: It. *chi*, *che*; Sp. *que*; Port. *que* or, if referring to people, *quem*; Fr. *qui*, *que*; Old Occ. *qui*; Rom. *care*, *ce*. To Lat. *aut* can be traced It. *o*; Sp. *o*; Port. *ou*; Fr. *ou*; Old Occ. *q*; Rom. *ou* (now obsolete).

If the suffix -*scō* shows a Lat. verb to be an "inceptive" verb, what force or meaning does this ending impart to the verb?—*tremō*, *tremble*; *tremēscō* = ? In medieval manuscripts many texts begin with an "incipit"; e.g., *liber primus Epistulārum Plinii incipit*.

LATĪNA EST GAVDIVM—ET V̄TILIS!

Iterum salvēte! There are a couple of English abbreviations from *quī*, *quae*, *quod* which you may have seen: *q.v.* = *quod vidē*, *which see* (i.e., "see this item"), and *Q.E.D.* = *quod erat dēmōnstrandum*, *that which was to be proved* (used, e.g., in mathematical proofs—for the verbal form, a "passive periphrastic," see *Capvt XXIV*). Less common are *q.e.* = *quod est*, *which is*, and *Q.E.F.* = *quod erat faciendum*, *which was/had to be done*. You are beginning to see that for a truly literate person Latin is *sine quā nōn* (*indispensable*, lit. something *without which* one can *not* manage), and that's a point we needn't "quibble" over (a diminutive derived from the frequent use of *quibus* in legal documents). The root meaning of *recitāre*, by the way, is *to arouse again* (cf. "excite," "incite"); when we "recite" a text, we are quite literally "reviving" or bringing it back to life, which is why we—just like the Romans—should always read literature, especially poetry, aloud! And here's some good advice on doing your translations: *semper scribe sentiās in tabellā tuā* (*your notebook*). An old proverb tells you why: *quī scribit, bis discit!* And here's a proverb with the *Vocābula* item cito: *cito matūrum, cito putridum*, *quickly ripe, quickly rotten*. So let's not go too fast: *valēte!*